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Book Reviews

Encyclopedia of Religion and Ethics. Edited by JAMES HASTINGS. Vol. II, Arthur—Bunyan. New York: Scribner, 1910. xxii + 901 pages. \$7.00.

A glance through the nine hundred pages of this volume reveals what the editor and his collaborateurs have accomplished. They have collected and organized the world's achievements to date in religion and ethics from Arthur to Bunyan. They have summarized their achievements concisely, and in the main clearly in such English as the various writers could command. We might suppose them to have had distinctly in mind several classes of persons such as: (1) the general reader of average intelligence and equipment; (2) the professional man—especially the clergyman, the literary man, and the lawyer—whose range of information must be wide and accurate, but easily accessible; (3) the student at the beginning of his researches. The volume introduces him to his subject, shows him in brief what has already been done, enables him to see where original research may begin, and puts him into connection with the best sources of information; (4) the scholars and specialists who need for constant reference an epitome of knowledge on subjects cognate to their own subjects.

A more careful examination of numerous articles shows that these ends have been reached about as well as possible in our times when things are moving so swiftly that knowledge today is sure to be discredited in part or in whole tomorrow. Yet in the whirl of events some matters are getting settled in broad outlines at least, and the methods according to which investigations are to proceed are becoming somewhat sharply defined. We accordingly do not believe that this encyclopedia will very soon be entirely out of date.

In our opinion the editor has all in all been fortunate in the selection of his helpers. The radical, the conservative, and the *via media* man all appear in his list. But the scholarship and recognized ability of each one is not likely to be called in question. The subject with which he deals is one which he is competent to treat, and he understands that he is in the rather fierce limelight, and this is sufficient to make most men circumspect. There are undoubtedly difficulties inherent in this mode of procedure, but its alternative of selecting writers substantially agreed in their theories would have made the encyclopedia a one-sided affair, and thus, to say the least, have deprived it of the highest scientific value.

We note, too, with extreme pleasure that the editor has fully acted upon the principle at last generally recognized that history is fundamental in the procedure of all the great disciplines. Thus each important subject appears in the full light of its history. This feature of the method is sure to lend additional permanence to the different articles so treated.

We observe, moreover, that the editor gives us much more than the title seems at first sight to promise—*An Encyclopedia of Religion and Ethics*. For example we have articles on “Biology,” “Brain and Mind,” “Biogenesis,” “Atomic Theory.” The article on “Being” is metaphysical, and Professor Royce’s article on “Axioms” is a logical or philosophical statement. We are interested at the end when he says: “Axioms, in the language of modern theory, are best defined, neither as certainties nor as absolute principles, but as those principles which are used as the first in a special theory.” We do not, however, here make an adverse criticism, but rather call attention to the infinite vastness of the ramifications of religion into all knowledge and to show how incomplete the work would have been without such articles as we have mentioned.

Many of the articles are so long as to make elaborate essays, indeed, in some cases, small treatises, embracing the best work of several specialists. For example, the article on “Asceticism” contains approximately 63,000 words, and is the work of twelve contributors. The subject is handled in all its important phases. Or, again, take the article on “Baptism.” It contains more than 60,000 words, and is the co-operative work of nine specialists. It discusses ethnic baptism, baptism in the New Testament, baptism in the early church, in the later church; baptism among the Greeks and Romans, the Hindus, the Mohammedans, the Polynesians, and the Teutons. The part that is sure to be most instructive to the majority of readers is that on ethnic baptism. This is true because it opens up a new continent to the generality of students of the subject. Among very many peoples there was a rite similar to baptism performed either in infancy or at a later period of life. “Sometimes that likeness is only on the surface; in other cases it extends deeper and the pagan rite has also a religious and ethical purpose. The use of water in such a ceremony is connected with a more general ceremonial use among heathen races as a means of ritual purification.” Water was the most natural agency for cleansing and purifying and so water was used for the removal of *tabu*. Water became a safeguard. The animistic theory gave life to water. In the Hebrew Scriptures we meet the expression “living water.” We also find various beliefs about “The Water of Life” conferring immortality, strength, beauty, or about the fountain of youth,

idealized in folk-lore, in many European folk-tales with parallels from all stages of barbaric and savage culture. Juvenal satirizes the superstitious Roman for "washing away his sins by dipping his head three times in the waters of the Tiber." In many regions are found striking analogies to Christian baptism. And so in a most interesting manner new light from a great variety of sources is thrown upon this central ordinance of the church.

If the succeeding volumes hold up to the present standard the completed work will go far toward an ideal—unattainable but valuable as an ideal—which we have recently seen expressed as follows:

I am not man till in my single guise
All that on earth hath ever been is told;
I must life's whole experiences hold;
The race itself I must epitomize.

The articles on Semitic and Old Testament themes are a prominent feature of Vol. II. They occupy about one-eighth of the book, covering about 112 pages. These include at least twenty separate articles, besides Semitic subdivisions of long articles. The range of themes includes geography, history, archaeology, religion, and life, both in ancient and in modern times. The aim of the editor seems to have been to make each article complete in itself.

The chief writers in this field are L. B. Paton of Hartford, Conn., George A. Barton of Bryn Mawr, Pa., D. S. Margoliouth of Oxford, Heinrich Zimmern of Leipzig, R. A. Nicholson of Cambridge, D. B. MacDonald of Hartford, Alfred Jeremias of Leipzig, F. Ll. Griffith of Oxford, George Foucart of Aix en Provence, M. Gaster of London, and A. H. Sayce of Oxford.

The largest and most exhaustive Semitic article is "Baal, Beel, Bel," by L. B. Paton, covering fifteen pages, and showing a prodigious amount of investigation in every branch of Semitic study. The same author writes on "Ashtart (Ashtoreth) Astarte," about whom classical writers have so much to say under the name of "Aphrodite" or "Venus." He also prepared the treatment on "Atargatis," earliest evidence of whose worship first appears on a coin probably of the early Greek period, and was merely a local form of the primitive Semitic goddess Ishtar—Athtar. The next longest treatment is "Babylonians and Assyrians" by Heinrich Zimmern, covering ten and one-half pages. It is a lucid condensation of the principal features of the religion of those peoples as revealed through their own inscriptions; a most valuable part of the article is the half-page of the best literature on the theme. D. S. Margoliouth contributes "Mohammedan

Atheism," and an exhaustive article on "Baghdad." R. A. Nicholson discusses "Asceticism" among Muslims in six pages, and finds its best representatives in Sufism and the Dervishes. "Islamic Baptism" is treated by D. B. MacDonald.

Jewish thought and life are discussed by Moses Gaster, A. E. Suffrin, and W. Brandt. "Bene-Israel" is the title of a five-page article by J. H. Lord on a body of Jews of that name found in the Bombay Presidency of India. A. H. Sayce writes on "Bull," and G. A. Barton on "Baalzebub," "Belial," "Abode of the Blest," and "Semitic and Egyptian Asceticism."

A rather humorous and discouraging result appears as the conclusion of some of the discussions. For example, after a treatment of more than two pages of fine print on "Asceticism (Jewish)," A. E. Suffrin concludes that there was no real asceticism among the Jews. G. A. Barton on "Asceticism (Semitic and Egyptian)," finds no monasticism until Christian times. F. L. Griffith on "Atheism (Egyptian)" discovers no traces of definite atheistic teaching in Egypt. S. Daiches on "Atheism (Jewish)" tells us that Atheism as a system of thought had no place in Judaism. Such treatments are verily encyclopedic.

The articles in this field are eminently thorough and up to date with lists of the best literature for exhaustive study.

The extended articles on "the Bible" and "the Bible in the Church" are contributed by two eminent New Testament scholars, William Sanday of Oxford, and Ernst von Dobschütz of Strassburg. These articles together cover more than fifty pages, and their elaborate analysis makes consultation easy. Professor von Dobschütz' paper in particular is one of unusual scope and precision.

J. H. Bernard, of Dublin, writes with much learning on "Assumption" and "Ascension"; and there are good articles on "Athanasius" and "Augustine." In general the discussions are marked by breadth of view and the historical interest.

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Essays in Pentateuchal Criticism. By HAROLD M. WIENER, M.A., LL.B., of Lincoln's Inn, Barrister-at-Law, London, England. Oberlin, Ohio: *Bibliotheca Sacra*, 1909. xiv+239 pages. \$1.50.

This volume is a collection of different articles which appeared originally in the *Bibliotheca Sacra* during 1908 and 1909. The avowed object of